

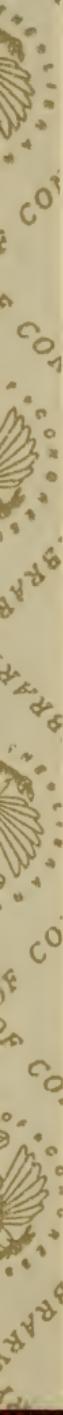
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W. J. Linnell 1862.

"Will it not live again, Duncan?"

Page 58

HISTORY OF
SUSAN ELLMAKER;

OR,

AN ANSWER TO THE QUESTION,

"IF A MAN DIE, SHALL HE LIVE AGAIN?"

"Shall life revisit dying worms,
And spread the joyful insect's wing ?
And O, shall man awake no more,
Thy face to see, thy name to sing ?"

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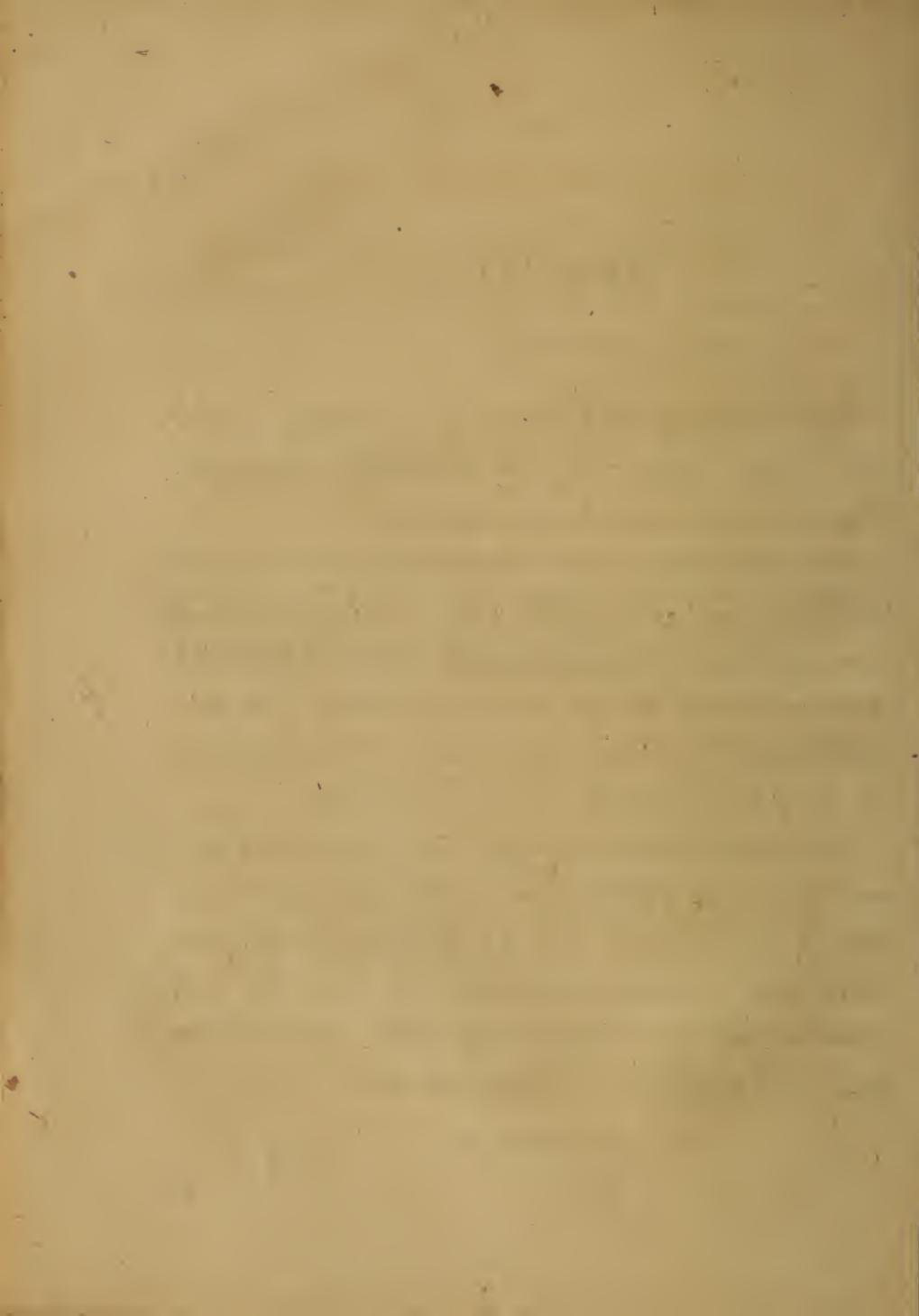
P R E F A C E.

THE design of this volume is to furnish a plain and simple answer to the patriarch's question,
*If a man die, shall he live again?**

The doctrine of the resurrection lies at the foundation of the Christian faith. It is, in itself, a very rational and credible event; and it is believed to be a matter of the first importance that our youth should be made acquainted with the reasons we have for receiving it as a divine truth.

The arguments here used, were employed, successfully, with a Bible-class under the writer's care during the last year; and it is hoped that the great truth this volume is intended to illustrate and enforce, may be carried home with power to the heart and conscience of every reader.

* Job xiv. 14.



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SUSAN ELLMAKER.

CHAPTER I.

Susan's general character—Her parents and home—Removal to Hadlyme—New residence and scenery described—Duncan, the gardener—Mr. Ellmaker's views of family devotion—Remarkable expression in one of his family prayers.

I SUPPOSE there never was a more pleasant and happy child than Susan Ellmaker. Still she had many faults, and some that were very observable. She had one trait of character which was very much in her favour. She was always willing to be reproved, and always confessed her faults, and tried to do better.

Perhaps the reader would like to know when and where she lived; what kind of people her parents were, and how many brothers and sisters she had.

Susan had a very pleasant home. Her father had been a merchant, and had acquired a large estate by his business. He was a very respectable man, and felt anxious that his children should be happy and useful. Mrs. Ellmaker was out of health. Indeed, she was never perfectly well after the birth of her little boy, George, who was four or five years younger than Susan. These were their only children.

Susan was uncommonly intelligent, quick in apprehension, and of a very retentive memory; and her domestic education had been the best that her mother's circumstances would allow.

When Susan was a little past ten years of age, her father purchased an estate in the country, and removed to it. Such a change, it was thought, might be favourable to his wife's health, and would afford the children an opportunity of free exercise and amusement.

When the day came for their removal to the country, Susan found it was very hard to part with her school-mates; and there were many things and places about the house which she was quite unwilling to leave. She had been at Sunday-school the Sabbath before, and had taken leave of her teacher and the other members of the class, on which occasion she received a very neat Bible and hymn-book; the former from her teacher, and the latter from her classmates. They were both beautifully printed

and bound, and her name was written in them.

At length the last load of furniture left the house, and the carriage was at the door to take the family to *Hadlyme*, the name of the town which was to be their future residence. The ride was delightful. It was the last week in May. The earth was covered with verdure, and birds and beasts were rejoicing, on every side, in the bright sun and the balmy air.

Mr. Ellmaker feared that his wife's disease was incurable. It was deeply seated ; and made sure and steady progress in reducing her flesh and strength. She was a good woman, and submitted cheerfully to God's will. But still there was sometimes a sadness upon her countenance that told how much she loved her husband and her child-

ren, and how hard it was to leave them
and see their faces no more on the earth.
She felt all that the poet has expressed :

I loved to see thee once, sweet spring ;
And still thou art a lovely thing ;
But, ah ! with me thy charms decay,
For youth and health have fled away.

I loved to see the blossom burst,
And mark which flower would open first ;
I loved to hear the woodland strain
That told all nature waked again.

And opening bud and woodland trill
Beam hope, and echo pleasure, still ;
But earthly scenes I now explore
As one who ne'er shall view them more.

The flower next year shall claim its hue,
The bird its wonted song renew ;
But I that blossom shall not see,
Or hear that vernal minstrelsy.

But lovelier scenes and brighter sky
Shall open on this fading eye,
And to this closing ear be given
To list the melodies of heaven.

Then, O ! a glad, though last, farewell
To mortal scenes. I hear the knell
That bids man's fluttering heart attest
Earth's brightest home is not its rest.

As they passed through the vocal woods,
and by the busy fields, Mrs. Ellmaker said
to her husband, " This is truly a beautiful
world ! O ! how much there is in it that
I love, and how much that I cannot leave
without a sigh. Even when I think of the
glorious things that are spoken of the happy
world above, and in which I humbly hope
soon to share, I still feel as if I must cling a
little longer to my husband and my dear,
dear children ;" and a tear rolled down her
pale cheek, and fell on Susan's hand.

The child had a tender heart, and loved
her mother with a love that, I fear, few
children have for their mothers. As for
George, he was looking out of the coach-

window, watching the motion of the wheels, the horses and their harness, and the changing objects by the road-side.

Mr. Ellmaker was silent, but his heart was almost broken with the thought of losing the companion of his life; though he indulged the faint hope that country air and scenery might improve her health; and that God would be pleased to give her many happy years in the bosom of her devoted family.

The carriage reached Hadlyme a little after noon. Mrs. Ellmaker had been to see the place when it was first purchased, but to Susan and George it was all new. The winding lane which led up to the house was entered by an arched gate; and after riding several rods through the deep shade of the trees on either side, they came

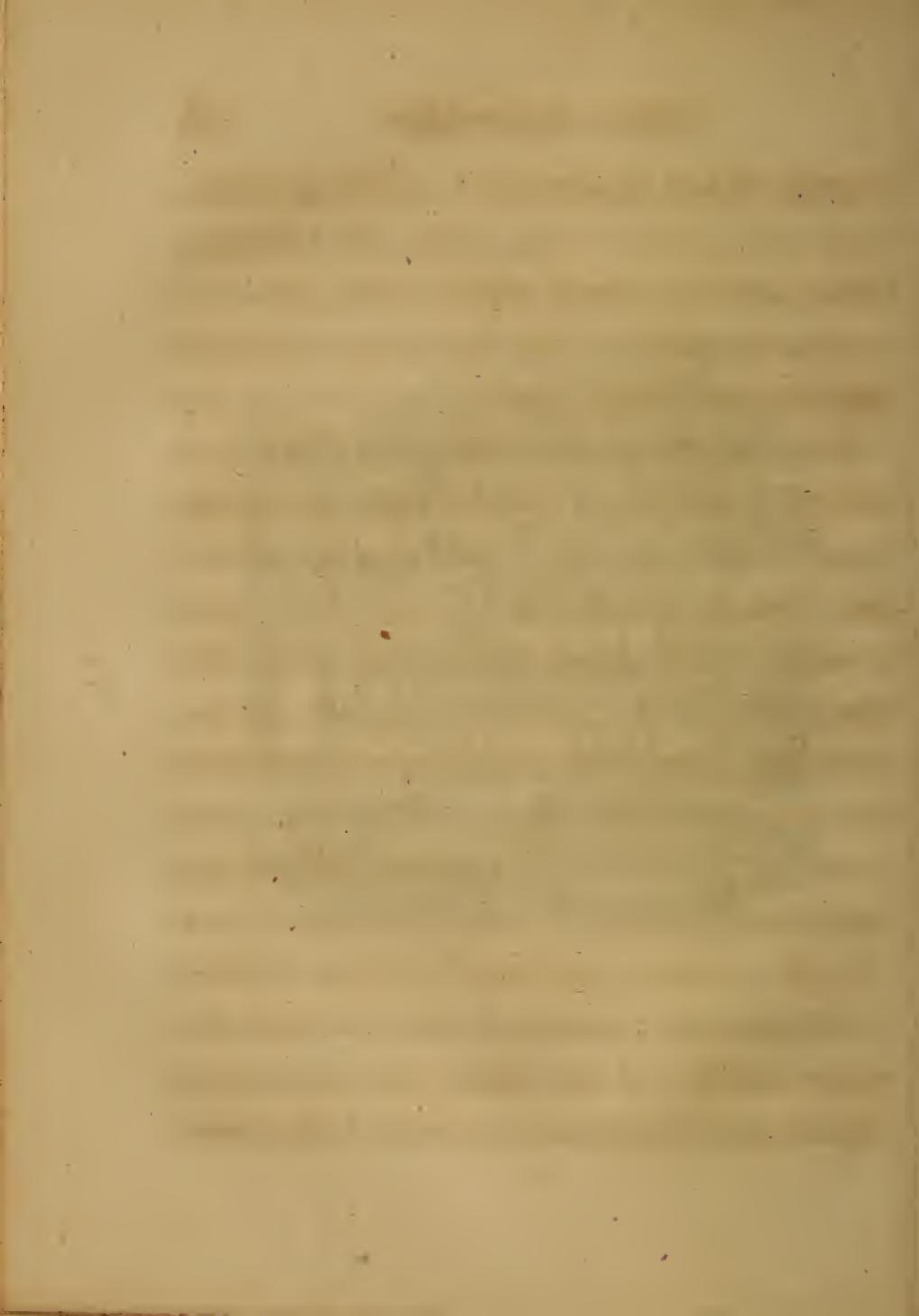
to their new home, and found every thing ready for their reception.

Duncan, the Scotch gardener, who had lived many years with the former occupant of the estate, was still employed by Mr. Ellmaker, and was busily at work among the rose-bushes.

Pomp, Duncan's dog, whose kennel was just within the garden-gate, and who, as well as his master, was an old resident, had been sunning himself in the piazza; but upon the approach of the carriage and the sound of voices, he roused himself up, and, shaking the dust from his shaggy hair, came forward, rather shyly, to greet his new friends.

Every thing in the house, and about it, was bustle and confusion for a few moments; but soon all settled down, very





quietly, at the dinner-table. The children were tired, and before they had time to ramble about much, night came on, and they were glad, at an early hour, to find rest for their weary limbs.

The next morning Susan and her little brother were up with the lark, and soon found their way to all the strange places and things about the house and out-grounds. The garden and barn-yard, the coach-house and pigeon-roost, the duck-pond and sheep-fold, were all visited before the breakfast bell rang, and when they came in, it was with mouths full of exclamations.

“O, mother! mother!” cried Susan, “such beautiful pigeons! As white as the whitest milk! I am sure you never saw any thing so beautiful. And, O! the roses

and hyacinths ! Such a multitude of them."

" And O ! such a beautiful colt," said George ; " just like the colour of a little mouse ; and he gallops about like a horse, and throws up his heels ! O ! if he was only mine, and if I had a saddle and bridle, and could ride him ! "

So excited were they by all these wonders, that it was with great difficulty they could compose themselves to attend on the devotional exercises of the family, and even breakfast was an object of much less importance than usual.

Mr. Ellmaker was in truth what he professed to be—*a Christian man*. He did not call his family together, and pray with them and for them, merely because he was commanded to do it, or because he

thought it was his duty. *He loved to pray.* He felt that it was good to give thanks unto God, and to praise him for the blessings which he and his family were continually receiving ; and that, *as a family*, they enjoyed blessings for which they ought to render their *united thanksgivings*; and that, *as a family*, they needed mercy and forgiveness, which none but God can bestow, and for which they ought to offer up *united supplications*. A happy home, good clothes, wholesome food, health, and quiet sleep—what great and precious blessings are these ! And then there is parental watchfulness, kindness, and care ; filial obedience and affection ; gentleness and forbearance. How necessary are all these to the happiness of every family ? And what thanks do we owe for them when they are enjoyed ? I

cannot think of any more proper, reasonable, and delightful service than the morning and evening devotions of a family ; such as reading the Scriptures, singing a hymn, and prayer. It seems as if every thing in the domestic relation invites and urges to such a service. It was Mr. Ellmaker's practice to use such language, on these occasions, as might be understood, with proper attention, by the most simple and ignorant worshipper in the room.

Susan observed two things in her father's prayer, on the first morning of their residence in Hadlyme. One was this : He prayed that they might all feel that every home in this world is of short continuance ; that soon we shall all be gathered to the home of our fathers and of all mankind—**THE GRAVE** ; and this earth and its beauti-

ful scenes and objects be left, to be seen no more for ever. He prayed that each and all of them might have one of the many mansions in their heavenly Father's house, which Christ has prepared for all his true friends and followers.

The other thing, which Susan observed in her father's prayer that morning, was a petition that their new home might be made holy, in order that it might be happy. He alluded to the possibility that they might have to pass many days of sorrow under that roof. And he prayed that if their children were to be taken from them, they might be submissive to God's will, and if they or either of them were to be taken from their children, that God would become the protector and guide of the orphans in this unfeeling and wicked world.

The thought now, for the first time, rushed upon Susan's mind, that perhaps she should lose her mother! Her tears flowed freely, but they were unobserved. The breakfast hour passed, and the family separated for the duties of the day.

CHAPTER II.

The minister of Hadlyme—His first interview with the children and their mother—His manners in the visitation of the sick—The Sunday-school—New times for Susan—Her teacher described—The name of her class—The teacher's peculiar method—The weekly meetings—Susan beloved.

THE church at Hadlyme was nearly a mile from Mr. Ellmaker's. The pastor, Mr. Sellers, was a very humble and godly man, and deeply devoted to the service of his divine Master. He had met Mr. Ellmaker several times, when he had come up to visit his place; and as soon as he heard that he had brought his family with him, he hastened to welcome them to their new home, and to offer them his affectionate regards.

The children were called in to see the stranger. Susan was quite delighted with the manners and conversation of Mr. Sellers. He was a very winning man, and had a peculiar faculty of making himself agreeable to children and youth. He knew every child in his congregation by name, and could generally tell to what class they belonged in the Sunday-school, and the name of their teacher. He entered into all their feelings, and when he met them, he would often turn back and walk a little way with them, just for the sake of paying some attention to them ; asking about their parents, brothers and sisters, and about the progress they made in learning, the books they read, &c. &c.

Mr. Sellers saw, at his first call, that Mrs. Ellmaker was sinking into the grave.

He turned the subject of conversation, so as to afford her instruction and comfort, and yet without seeming to notice her feeble and languishing state of health. This was another trait in the character of Mr. Sellers as a minister of the gospel. He was faithful and plain, but at the same time mild and courteous. It was his rule never to excite, *unnecessarily*, even the *unreasonable* prejudices of men ; and he was especially careful to give no needless pain to the weak and afflicted. The questions he asked and the instructions he gave, at the bed-side of the sick and dying, all tended to lead them to the Lamb of God that taketh away the sin of the world ; and to teach them that, while there is salvation in no other, there was abundant salvation in him, even for the chief of sinners. Susan heard

her mother say, after Mr. Sellers had gone, that such a visit from such a man was like cold water to a thirsty soul, and like the shadow of a great rock in a weary land.

The Sunday-school in Hadlyme was kept on the basement floor of the church. It was a much longer walk than Susan had been accustomed to take on the Sabbath morning ; but when the day came she was ready in season ; and, taking her father's hand, accompanied him to the school-room. They were quite surprised to find only three or four children there, although the hour was already past. Susan had been accustomed to hearing the little bell at the very first moment of the school-hour ; and then the door was shut and fastened, and all who were without were marked as late, and required to give an account of them-

selves. But in Hadlyme she found, to her astonishment, that the teachers and children were coming in during the whole of the first half hour; and even to the very last part of the exercises, a straggling boy or girl was seen creeping slowly along to his, or her class. Thus the school and all its exercises were continually disturbed.

Susan was put into Miss Sarah Harper's class; and as much of her future history will be connected with Miss Harper and the class under her care, it is necessary that my readers should know something about them.

Miss Harper's father was a wealthy man, and very kind and affectionate to his children. He was not a religious man, however; and he had some habits which his children could not think of without pain

and mortification. When Sarah was a little girl she lost her mother, and was left with her younger sister, Elizabeth, to the care of a kind Providence. Of course, they were both deprived of that faithful and tender care which a mother's constancy and anxiety alone can ensure.

Both Sarah and Elizabeth were old enough to understand much of their mother's counsels, and to see so much of her meek and gentle temper as to make them feel her death very sensibly. It was plain to all who afterwards knew her orphan daughters, that this example and these instructions were remembered with profit, long after the mother's head was laid low in the dust.

Sarah felt all the responsibility of an older sister, and Elizabeth placed full con-

fidence in all her decisions and directions ; so that, while they enjoyed each other's society as sisters, they would have seemed to a stranger to be related to each other as mother and daughter. After all this, I need not say that Miss Harper was an excellent Sunday-school teacher, nor that it was a great privilege for Susan Ellmaker to have a seat in her class.

Besides Susan, there were Hetty Jones, Charlotte Stevens, Maria Lucas, and Fanny Granger. They were all nearly of the same age ; and though Susan had enjoyed advantages of education far superior to the rest of the girls in her class, she had made less proficiency in a knowledge of the Bible. She had been at Sunday-school five or six years, but never under such a teacher as Miss Harper.

Perhaps it will be asked how such an excellent teacher could endure the irregular and confused state of the school, and why she did not at least set an example of punctuality herself? It was a matter of great grief to her that order and punctuality were not observed, and she had done what she could to improve the state of things. She found that her efforts were unavailing. The school, which ought to begin at half-past eight, never began till after nine, and there was no opportunity to do any thing in the school-room until it did begin. So she made it a practice to leave home at the proper time; and, as she walked slowly to school, she endeavoured to persuade such children as were loitering about home, or upon the road-side, to go with her to the place of useful instruction,

and learn the way to peace and happiness. Sometimes she found opportunities to lend a Sunday-school book, or give it away. In these and many other ways she used her time and means for the welfare of those around her; and endeavoured to lead her class into the same habits.

Among other methods which Miss Harper adopted to interest and instruct her pupils, and to accustom them to inquire and examine for themselves, was this. On the afternoon of the first Friday of January they all met at her house, and reviewed the year that had then just closed, noticing the most important changes in the class and in the school, as well as in the families to which they severally belonged. Then they considered to what purpose they had lived so many years, and in what way the

world was any better for their having lived another year in it.

These inquiries brought into view their means and opportunities of serving God, and doing good to their fellow creatures; and when they saw, at one glance, how many times these means and opportunities had been wasted, they resolved, each one for herself, to try to improve them more wisely in future.

The conversation on these subjects usually continued for about an hour. Then Miss Harper proposed some question for their decision. They were to think of it through the week, and on the next Friday were to give their answers. To show what kind of questions they were, I have copied three or four of them, as follows :

“If you were required to select *four* of

the most distinguished females mentioned in the Bible, whom should you name, and why?"

"What are some of the most striking cases of answer to prayer, of which you have ever heard, or read?"

"What are some of the most striking passages of Scripture in which children are mentioned?"

"What differences are there always between the righteous and wicked, *even in this life?*"

"What reason have we to believe that we shall live beyond the grave?"

At the close of the interview, Miss Harper was accustomed to kneel with them before the Giver of every good and perfect gift, and ask for herself and them such grace as they needed for the proper dis-

charge of their duty. Of this grace she felt her own need whenever she thought of the saying of her divine Master, "Without me ye can do nothing." She was not ignorant of the hardness and deceitfulness of the human heart, nor of the impossibility of sowing the good seed on such a soil, effectually, until it is softened and opened to cultivation by the dews of heavenly grace, and the quickening beams of the Sun of righteousness. These moments of prayer were remembered by the class with the deepest interest, long after their weekly meetings ceased.

Within a month after Susan became a member of the class, she was missed on one of these occasions; and inquiry being made into the cause of her absence, Fanny Granger said she had heard, on her way to

school, that Mrs. Ellmaker was much worse, and was not expected to live through the night. This led to some questions respecting her character and state of mind, and the probable effect of her death on Susan's mind. In the usual devotional exercises of the class, both Susan and her dying mother were remembered, with many tender emotions; for she had already endeared herself to them all by her gentle and winning manners, and her diligent attention to duty.

CHAPTER III.

Miss Harper's visit to Mrs. Ellmaker—The dying mother's wishes respecting Susan—Her death, and burial place.

IN returning home on Friday afternoon, Miss Harper went some distance out of her way to call at Mr. Ellmaker's, where she found poor Susan in deep distress. Her mother was evidently near to the gates of the grave. She felt, herself, that her race was almost run; and, although she could converse freely and intelligibly, it was plainly to be seen that the time of her departure was at hand. Susan had conducted Miss Harper into her mother's chamber. The bright, setting sun darted its last rays across her bed just as they entered the room. The dying woman knew

Miss Harper as soon as she came in, and, taking her hand in one of her own, and Susan's in the other, she said to them, in substance, and with frequent pauses for breath, what follows :

" I am very glad to see you, my dear friend," said she, addressing herself to Miss Harper. " I was sure you would not wait for me to send for you, if you knew how much anxiety I must feel for my children ; and especially for this dear, only daughter, whom I am about to leave. God has been very kind to me, and to her also, in opening the way for her to become a member of your class in the Sunday-school ; and I feel under deep obligations to you for all your labours and prayers in her behalf.

" My constant weakness and ill health for many years have prevented me from

giving that attention to Susan's habits and character which I well know they ought to have received ; but you have my hearty thanks for all your efforts to make up for my deficiency. And now I have great joy and comfort in commending her to your continual kindness and care. I pray you to be faithful to her soul. She may yet prove a wayward child, and try your patience very severely ; but I beg you would remember this my last request—that you will not cease to follow her with your counsels and prayers while you have it in your power."

Miss Harper inquired of her if she had any particular directions to give about Susan's religious education, or about the correction of her faults ?

She replied, with great calmness, though

not without tears, that she had no directions of any kind to give ; that she had cast all her cares upon her heavenly Father and divine Redeemer ; and that she was willing to commit herself and her children to his wise and gracious disposal. With a deep-drawn sigh, she expressed her fears that Susan would be exposed to many snares and temptations, which a young and artless girl, like her, would find it difficult to avoid or overcome, but which a mother's watchful eye would foresee, and from which a mother's hand might often rescue her. " Still," said she, " if it is the Lord's will that she should make her way through this dark and pitiless world, a lonely orphan, let that will be done. I submit." She turned her face away toward the wall, and sobbed, like a child, for a moment or two.

To turn the conversation, Miss Harper remarked that she hoped Susan would secure early that good hope, through grace, which is one of the best preservatives from the dangers of life, and proves as an anchor of the soul in the hour of death—"a hope, the value of which," said she to Mrs. Ellmaker, "you now so sensibly feel."

"O, yes," she replied, her countenance lighting up with a smile which told of her inward peace, "I do indeed feel its value. Nothing but the most unshaken confidence in the divine government, and in the purity and holiness of its *whole* administration, could sustain me in such an hour as this. And I desire to thank and praise God that he gives me this good hope, for I see and know that it is all of his infinite grace that it is given to me, or to

any other of the fallen children of men. I am called to leave many, many dear friends. The world on every side beckons to me to stay. It is sad to think of leaving such a husband as God has given me; and then to leave my dear children, and this happy and beautiful home, and go down into the ‘valley of the shadow of death;’ but,” said she, with an animation and spirit which, for the moment, changed her whole appearance, “I KNOW IN WHOM I HAVE BELIEVED. O, my dear friend—my dear child, (pressing their hands to give an emphasis and force, which she had not strength to give with her voice,) a near view of eternity sets our sinful and ruined condition in a new light, and makes the salvation of the gospel seem worth a thousand fleeting worlds like this. Do all you

can for my dear Susan while she remains under your care, and the Lord reward you an hundred-fold for your labours of love."

During all this conversation, Susan stood, weeping, by her mother's bed-side. It was a heartrending thought to her, that she was in a few hours to become a motherless girl; and she was more than half inclined to complain of God's dealings, as unkind, if not unjust.

Miss Harper took her leave of Mrs. Ellmaker, not expecting to see her face again as one of the living. As she left the door, she gave a kiss to Susan, saying, "My dear child, the salvation of the righteous is of the Lord. He is their strength in the time of trouble."

To the surprise of all her neighbours,

Mrs. Ellmaker lingered until the next Sabbath morning. Through Saturday she was scarcely sensible of any thing that was done or said in the room. An hour or two before her death, on Sunday, she revived, and made particular inquiries about the services of the day, and what arrangements had been made for the family to attend public worship. As for herself, we have every reason to believe that she spent most of that day in a higher sanctuary, and in the blissful presence of Him who is the light and joy of heaven.

On Tuesday, Miss Harper and all the class attended the funeral; and after expressing their sympathy with Susan in her sad bereavement, and their hope that she would soon be with them again in Sunday-school, they left her to seek her comfort

from the free and ever-flowing fountain of divine grace.

The old grave-yard in Hadlyme was filled with the generations that had lived and died within its ancient limits. Mr. Ellmaker was therefore unable to obtain, there, a burying-place for his family. There was a beautiful lawn in the rear of his garden, in one angle of which grew a wide-spreading oak, that looked as if it might have stood among the trees of the forest before the footsteps of the white man had been made upon our shores. A rod or two of the ground which this oak shaded was enclosed by a neat white fence, and all that was perishable of Susan's mother was here deposited in the simplest manner. A few neighbours had assembled, with Miss Harper and her class, and Mr. Sellers, not

from custom or curiosity, but from sincere sympathy for the afflicted family.

After this beautiful spot had been thus consecrated to the burial of the dead, Susan proposed to call it *Allon-bachuth*, or *the oak of weeping*, in allusion to an incident of sacred history which she had just before read with deep interest.*

* Gen. xxxv. 8.

CHAPTER IV.

History and character of Duncan, the old gardener—The garden described—Effect of Mrs. Ellmaker's death on Susan—Susan's flower-bed—The rosebush—Conversation with the gardener about restoring it—Duncan's puzzling question, and its effect on Susan—Miss Harper's plan of answering it.

As I mentioned before, Duncan, a very civil and well-bred Scotchman, had been employed as a gardener by the former owner of Mr. Ellmaker's place; and he was very glad to retain such a skilful and faithful man in the same capacity.

In early life Duncan had enjoyed the great blessing of a religious education. His parents were labouring people, but they were intelligent and pious. The Bible was an every-day book in their family.

Their children were taught to read it with care, and to receive all its declarations as from the great God of truth. Its precepts and doctrines were explained to their tender minds, and they were required habitually to decide every question of right or wrong by an appeal to the Bible. The reproofs, warnings, and counsels which were given them, were taken, as far as possible, from the Bible. And the motives and encouragements to obedience, frugality, temperance, benevolence, forgiveness, and mutual love, were all founded on the Bible. Thus they grew up under Bible influences, and always had a safe and certain rule of conduct in all circumstances.

With such an example, and such instruction, the consequence was what would

be expected. Every one of these children became, in early life, the professed followers of the Lord Jesus Christ; and though they were always in very humble circumstances, as it respects this world's wealth and honours, they lived usefully and respectably; and not one of them was ever known to bring the least reproach on the name they bore, or on the religion they professed. Duncan's sober life and industrious habits always secured for him a good place, as long as he chose to keep it; and his temperance in all things preserved his strength, gave to his countenance and frame the appearance and vigour of youth and freshness, and made him a most valuable helper. Mr. Ellmaker was under no obligation to retain him on the estate, but such

was his character, that he considered it quite a blessing that he could secure his services.

The garden extended from the house to the “*oak of weeping*,” and was laid out with unusual taste and beauty. The walks were kept with great care, and every plant and flower was watched, by Duncan, with great tenderness and anxiety. I might say, with truth, that Duncan’s care for these perishable plants of the earth was greater, by far, than that which thousands of parents have for their immortal children.

Mr. Ellmaker encouraged Susan to be much in the garden: After her mother’s death she seemed quite inclined to indulge feelings of sadness and loneliness. Her Sabbath-school lessons, which had always interested her so much, were now neglect-

ed; and whenever her father met her, morning, noon, or night, he could plainly see that she had been weeping; and this, with several other little circumstances, which it is not necessary to mention, led him to fear that her heart was broken by the removal of her beloved mother.

To divert her mind, as much as possible, from this course of thought, he proposed to her to cultivate a few choice flowers as her own. She was permitted to select whatever part of the garden she liked; and she was to employ Duncan to lay it out; to transplant the flowers she might select, and to give all necessary direction and oversight respecting them.

Susan was much pleased with her kind father's plan, and before breakfast, the next morning, had selected the spot, and had

consulted with Duncan as to the flowers and plants which would be most likely to thrive there. The expedient succeeded better than Mr. Ellmaker had dared to hope. Susan had constant occupation for her time and thoughts, and gradually recovered her habits of study, and her former attachment to the Sunday-school and its exercises.

Among the plants which Susan took under her care were several beautiful roses. These she did not keep in her little garden, but placed them on the borders of the walks and beds. One of them was of a very rare and beautiful species of the white rose, and was of more value to Susan than any other, because it had been nursed and cultivated with great care by her dear mother.

A single bud, which she had been watching for nearly two weeks, had just begun to open. It was the first of the season, and she looked forward with much pleasure to the full blossom.

In one of her early walks in the garden, she was surprised and grieved to see that the principal branch of this favourite rose was broken, and, with the opening bud on which she had so fully set her heart, had drooped and fallen.

As she stood gazing sorrowfully upon the withering branch, Duncan came by on his way to his work. With a countenance to which a cheerful and contented spirit gave an uncommonly youthful expression, and a frame in which temperance and industry had preserved an unusual degree of vigour, he went to his daily labour in the

fresh glory of the morning. Susan was always sure of Duncan's sympathy, and help, too, so far as any help could be useful; and she hastened to inquire of him if the broken branch could not be restored.

"Will it not live again, Duncan? Do see;—it is that beautiful bud that I have showed you so often. There is scarcely another flower that is worth preserving in comparison with this. How much earlier than the rest! Do, Duncan, tie it up, —that's a good man,—and make it live again, if possible. What is that clay they put on when trees are cut or injured?"

"I do not think it can be done," said Duncan. "If it was only bruised, or the bark broken or cut, it might be healed and be made to grow; but the parts are almost

entirely separated from each other, as you see, and I think you may as well give it up first as last."

Though it was nothing but the branch of a rose-bush, the loss of it cost Susan many tears at the moment. Duncan did not perceive how much she was disappointed ; but, laying down his tools, began to cut off the broken branch, and to trim the rest of the bush. While thus employed, he said to Susan,

"I am oftentimes reminded, while I am doing this kind of work, of two or three verses in the Bible, which I learned many years ago, and which, at first, puzzled me very much."

The passage to which Duncan referred was the following, which he recited almost word for word :

For there is hope of a tree,
If it be cut down, that it will sprout again,
And that the tender branch thereof will not cease :
Though the root thereof wax old in the earth,
And the stock thereof die in the ground,
Yet through the scent of water it will bud,
And bring forth boughs like a plant.
But man dieth, and wasteth away ;
Yea, man giveth up the ghost, and where is he ?

"It is somewhere in the book of Job," said Duncan, "though I do not remember the chapter. For a great while it seemed to me as if the meaning of it was, that though living shoots might be expected to spring up out of the root of a dead tree, yet when a man dies, that is the end of him. And what made me think so still more was, that there is another place in the same book, where the question is asked, 'IF A MAN DIE, SHALL HE LIVE AGAIN?' which looks very much as if Job (or whoever wrote the book) had serious doubts about

it. If not, why should he put the question in that way?"

"Is not the question answered in the same place in which it is asked?" said Susan.

"No," said Duncan. "The question stands alone, just as I repeated it, and just as if it could not be answered."

Susan did not think much of Duncan's difficulties at the time. Indeed, the injury which her rose-bush had suffered was the principal subject which occupied her thoughts all that morning; and when she returned from school, at noon, she looked as if she had lost her last earthly friend.

The next morning, however, she thought less of her disappointment, and very soon forgot it entirely. But it was not so with the difficulty which Duncan had raised.

She could not forget the question which he repeated, as he said, from the Bible—"IF A MAN DIE, SHALL HE LIVE AGAIN?"

"Can there be any doubt? If not, why ask the question? If there is any doubt, why not remove it by declaring the truth at once?"

Susan did not ask these very questions, but thoughts like these passed through her mind, and gave her no little uneasiness.

She determined, at first, to ask her father to explain what seemed to her a very serious difficulty; but he was so much engaged in business that she scarcely saw him except at his meals, and then there was generally some one present besides the family. After several vain attempts to draw her father into conversation upon the

subject, she at last resolved to state the whole case to Miss Harper at the next meeting of the class.

This she did on the following Friday afternoon, when the class met at Maria Lucas' mother's. She recited, as well as she could remember it, the passage which Duncan had mentioned, and the difficulties which he told her he had felt respecting it; and they turned to the passage in Job. Fanny Granger read the whole chapter, and some conversation about it followed.

It was then agreed to meet the next week at Mr. Ellmaker's, and to have a free and full examination, not only of the texts which Duncan had repeated, but of the whole subject of the resurrection of the dead; and, as they should meet at Mr.

Ellmaker's, they might hear for themselves, if they were so inclined, what Duncan had to say about it.

Miss Harper told them she could not propose the subject in any better form than that of the very question which was asked in the Bible—"IF A MAN DIE, SHALL HE LIVE AGAIN?" And she requested each one of the class to find all the passages she could, touching the resurrection of the dead, and bring the chapter and verse in writing.

CHAPTER V.

First meeting at Susan's house—Inquiry whether the dead have ever risen—The origin and universality of death—Cases of Enoch and Elijah examined—What is death?—Inquiry as to the reasonableness and possibility of the resurrection—The bones of Elisha—The Shunemite's son—Lazarus—The young man of Nain—The resurrection of Christ—The Jewish officer's little girl—The rising of the saints at Jerusalem—Tabitha.

THE week soon rolled away, and Friday brought the class together at Mr. Ellmaker's. Some sad thoughts were awakened in their bosoms as they met in that house of mourning, and thought of Susan's bereaved and lonely condition; but they soon became engaged in the afternoon's exercises, and found unexpected sources of comfort and instruction.

Miss Harper was gratified to find that

the class had searched the Scriptures diligently, and had brought a great variety of passages respecting the subject of inquiry. But she thought it would be more easily explained by taking up each part of it separately, and she therefore proposed to inquire, Whether such a thing has ever been actually known to happen as the resurrection of a body from the grave? and, if so, what reason we have to suppose that it may happen again, and especially that it will happen to every human being?

— I shall endeavour to give my readers the substance of the conversation, and the conclusions at which they arrived.

Miss Harper. “I suppose you know, my dear girls, that the human body, when first created, though formed of the dust of the ground, was not liable to disease or death.

So that, if Adam had not sinned, we know of no reason why he would not have lived till this hour, and for ever. But as by one man sin entered into the world, and death by sin, so death hath passed upon all men, for that all have sinned. Thus the wages of sin is death. All this, you know, is the language of the sacred Scriptures.

“The moment Adam disobeyed God his body became mortal. This was part of his punishment. God said to him, ‘BECAUSE thou hast done what I commanded thee not to do, in the sweat of thy face shalt thou eat bread till thou return unto the ground ; for dust thou art, and unto dust shalt thou return.’

“Three thousand years after this sentence was pronounced on Adam, Solomon said, ‘All go unto one place ; all are of the

dust, and all turn to dust again.' And again, 'Then shall the dust return to the earth as it was, and the spirit shall return to God, who gave it.'

"And the apostle Paul said, a thousand years later still, 'It is appointed unto all men once to die.' No man is living on the earth, now, who lived two hundred years ago; very few lived even seventy-five years ago; and much the largest proportion of the people, now living, were born within thirty years."

"But people used to live much longer," said Hetty Jones, "did they not? I mean at first, or before the flood."

Miss Harper. "Yes, and after the flood too, they lived much longer than they do now; but one event has come at last to

all, and the sweet psalmist of Israel asks, ‘What man is he that liveth and shall not see death?’ ”

“ I understood you that all men had died, Miss Harper; but I suppose you meant to except Enoch and Elijah,” said Charlotte Stevens, “ did you not?”

Miss Harper. “ Yes. I intended to have mentioned these cases directly. We are told that ‘Enoch walked with God, and was not, for God took him.’ I suppose this means that God regarded him with special favour on account of his holy walk and conversation, or, in other words, his remarkable piety; and therefore he took him from this world to a better one, just as he was.”

Susan Ellmaker. “ But, Miss Harper,

how do we know that he was taken out of the world in such a way? Did anybody see it?"

Miss Harper. "No, my dear; but if he had died as people usually die, somebody must have known it, and it would have been very difficult to have started such a story, at the time the thing happened, if it were not true, and still more difficult to do it at a later period."

Susan Ellmaker. "But perhaps he died in some secret place. People are often missed; and many years afterwards it is found that they went to a foreign country; and sometimes their bones have been found in the woods, or in some cave. Many die in the water, and their bodies sink and perish on the bottom, or are destroyed by

animals. Perhaps Enoch died in some of these ways."

Miss Harper. "It is easy to imagine a thousand things that might have happened, Susan; but the Bible expressly declares that God took Enoch out of the world in some unusual manner. If the Bible is true, therefore, the fact is established beyond all question; and if the Bible is not true, it is a matter of no consequence whether the account is true, or false.

"As to Elijah," continued Miss Harper, "we have the testimony of Elisha—who saw the wonderful event with his own eyes—that he was taken up, in a whirlwind, to heaven. They were walking together on the banks of the Jordan, and, while they were conversing, there suddenly appeared

a chariot and horses of fire, and parted them instantly asunder. There was no time for death's work to be done.

"Some persons have thought that Moses was also removed from the earth, in the same manner with Enoch and Elijah, without tasting the bitterness of death. This opinion probably arises from the circumstance that it is said no man knows of the place of his burial. But this is very far from affording evidence that he never was buried."

Maria Lucas. "What is death, Miss Harper? Can you tell us? I have often tried to think how it feels to die."

"So have I," said Hetty Jones.

"And so have I," said one or two of the rest.

Miss Harper. "I suppose we can have

no idea of the change until we feel it. None have ever returned from beyond the grave to tell us what it is to die. We know that the body is liable to disease. We see the flesh and strength waste away, and the strong man become as weak and helpless as an infant. Every breath is drawn with difficulty and pain. The pulse ceases to beat. The current of the blood is chilled, and creeps more and more slowly through the veins, till at length it stops. Then the flesh becomes cold. All the senses are extinguished. The body, which but yesterday was the subject of so much interest and concern, soon begins to decay. We hasten to bury it out of our sight; and in a few years nothing can be found in the place where it was laid, but a decayed bone or two, a lock of hair, per-

haps, and a heap of dry dust, which a breath of wind will scatter in a thousand directions."

Fanny Granger. "Did you ever see the remains of a body which had been buried for any length of time, Miss Harper?"

Miss Harper. "Yes, my dear, more than once; and have taken the very dust in my hand, that I might satisfy myself that it was really nothing but dust, like that which we tread under our feet."

Charlotte Stevens. "Well, I must confess, the idea that such dust will ever live again, in the form of a body, seems to me perfectly absurd. I am sure I never could believe a word of it, if it was not for what the Bible says."

Miss Harper. "But, pray, Charlotte, my dear, why should it be so very absurd? It

was just such dust once before, and became a body. Why, then, should it seem so strange that it should become a body again?"

Charlotte. "What, with eyes, and mouth, and voice, and hands, just like these bodies of ours?"

Miss Harper. "Why not, as well as at first? You know it would require no more power to make all bodies of the dust, than it did to make the first body of it."

Charlotte. "I suppose it would not; but yet, to make it really live again, so that it should breathe, and speak, and feel as it did before, would be nothing short of a miracle."

Miss Harper. "It would be a miracle, indeed, but no more of one than it was to take Enoch and Elijah out of the world

without dying. Cannot some of you remember some miracles of this kind of which the Bible gives us an account?"

Fanny Granger. "I remember the case of the man whose body touched the bones of Elisha, but do not know whether it was a miracle or not."

Miss Harper. "Certainly it was, and a very remarkable one, too. The dead body was carelessly thrown into a by-place, and happening to touch the dead, dry bones of the prophet Elisha, which had lain there for many years, it immediately received life from them, and the dead man stood up on his feet."

Maria. "Was not the Shunemite's son raised from the dead by Elisha?"

Miss Harper. "Yes, there is no doubt the child in that case was dead. No lan-

guage could be more plain. It is said, ‘He sat on his mother’s knees till noon, and then *died*.’ ‘And when Elisha came into the house, behold the child was *dead*, and laid upon a bed.’ Its flesh was cold, and its limbs stiff and motionless. And afterwards, when Elisha was telling the king what he had done, he said *he had raised a dead body to life*. From all these expressions it is evident that it was a clear case of the restoration of a dead body to full life.”

Susan Ellmaker. “I should think the raising of Lazarus was the most remarkable. Is it not, Miss Harper?”

Miss Harper. “Perhaps the particular circumstances are more fully stated in that case than in any other.”

Susan. “But Lazarus was really buried,

you know, Miss Harper, and had been in the grave four days, so that one of his sisters thought his body would be offensive if the grave should be opened."

Miss Harper. "Yes, that makes it a stronger case than the others; though, after all, the only evidence we have is the declaration of the Bible, and this is as perfect in one case as in the other, and no more so. Lazarus was really dead. If all the circumstances of the sickness and death of Lazarus were told of any person of our acquaintance, just as they are told of him, no one would doubt that such a one was dead. When Christ accompanied the weeping sisters and their sympathizing friends to his grave, they were attended by enemies as well as friends, who stood by and saw the whole affair, from the begin-

ning to the end. Nothing can be more absurd than to suppose that there was any deception, or trick about it, or to say that he was in a fit or a swoon, or that it was a case of ‘suspended animation.’ That he was actually *raised from the dead*, is a fact as clear and as well established as that such a man as Paul or Peter ever lived.”

Fanny. “I should think there was as much reason to believe that Lazarus was raised from the dead, as there is to believe any other event which is mentioned in the New Testament.”

Miss Harper. “Certainly there is; but did not Christ raise some one else besides Lazarus?”

Charlotte. “He did. We read an account of it the other morning. It was the

widow's son who was on the way to the burying-place."

Miss Harper. "Yes. The funeral procession had gone a little way beyond the gate of the city of Nain when Christ met it. It was a sad case. The person whom they were carrying to his long home was the son—yes, and the *only* son—of his widowed mother. And what did Christ do? Did he have the body carried into some place out of the sight of the people? No. In the open light of day he commanded those who were bearing the body to the grave to stop. He then just touched the frame on which they were carrying it—for they had no coffins in those days as we have. The body was covered, and laid on a frame, which, in shape, resembled the bier which we use. At the same time he called to the

young man to arise, and he that was dead sat up, and began to speak. The whole company were present, and of course there could be no mistake about it. A multitude of people were looking on, who would have detected at once any attempt to deceive. The story spread everywhere, as we are told, not only in all Judea, but throughout the adjoining countries. Just as it would be now, if such a thing should happen in New York or Philadelphia. It would be published far and near throughout this country, and even in England and France. But, girls, is there not a more remarkable case than either of those which have been mentioned?"

"Yes," said two or three of the class at once, "that of our Saviour."

Miss Harper. "I mean that; and it is,

indeed, more remarkable and interesting than all the rest. For, in the first place, he plainly declared beforehand that he should rise from the dead, and even went so far as to mention the very day. In the second place, a great many people, and especially the Sadducees, who did not believe that the dead could rise at all, would, of course, watch him very closely to prevent any imposition. In the third place, nothing could be more certain than that he was dead. Surely enough was done to him to destroy his life. The criminals who were executed at the same time, and in the same way, died. The military guard found him dead. His body had a severe and deep wound, which was not inflicted on the others, and which alone would probably have been mortal. There was an

opportunity for the whole multitude to see and examine for themselves. While the body was hanging on the cross, a benevolent man went to the governor, and begged the privilege of taking it down, and giving it a resting-place in a private tomb. During all this interval the body was publicly exposed. It lay in the tomb all that night and all the next day, strictly guarded by soldiers, and with every precaution that ingenuity or malice could suggest, to prevent any trick or fraud in removing it. In the course of the second night, or rather in the morning of the third day, the tomb was opened in the most extraordinary and fearful manner. The Lord of life and glory walked forth in triumph; showed himself to his amazed companions and disciples; talked and ate with them, and conversed

freely on the duties and trials that were before them; and after five or six weeks had passed in this way, during which he was seen by above five hundred of his disciples at once, he took a few of them with him to a place a little way from the city of Jerusalem, and, in their presence, was carried up, upon a cloud, into heaven.

“ Some months after this he was seen and conversed with, in a most remarkable manner, by the apostle Paul, a man who, of all others, was least likely to believe any thing in favour of Christ or his religion, without the strongest evidence. Under all these circumstances, there can be no more doubt that Jesus Christ rose from the dead, than there is that he lived and died.”

Fanny Granger. “ Did not Christ, while

on earth, raise a little girl from the dead, Miss Harper?"

Miss Harper. "Yes, and perhaps, Maria, you can give us some account of it. You have hardly spoken at all."

Maria Lucas. "I think it was a young girl about twelve years of age. Her father was an officer in the Jewish church; and she was his only daughter. He found she was likely to die, and he came in haste to the place where Jesus was, and fell down on his knees, and begged him to come, without a moment's delay, to his house. While he was asking him, a messenger arrived to say that the child was dead, and of course he need not bring Jesus with him. Jesus overheard what the messenger said, and, turning to the distressed father, assured him that there was no ground of fear; for that if he

would only believe, his daughter shnould be made whole. And he accompanied the man home.

“ When he came into the house he found it full of people, mourning over the child’s body, and bewailing her death with loud and bitter cries. He told them to cease their cries ; that the child was not dead, but only asleep ; and they laughed at what he said, and thought it absurd, because they knew she was dead.”

Miss Harper. “ But, Maria, do you understand that she was really dead ? Christ himself said that she was not dead, but asleep.”

Fanny. “ Well, Miss Harper, just so he said of Lazarus.” And she turned to the Bible, and read from John xi. 11—13.

“ Our friend Lazarus sleepeth ; but I go

that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death, but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, **LAZARUS IS DEAD.**"

Maria Lucas. "The Bible says that Jesus took the child by the hand, and called, saying, 'Maid, arise,' and *her spirit came again*. This not only shows, I think, that she was dead, and that her spirit had departed,—for else it could not come *again*,—but it shows that the spirit may be re-united to the body after they have been separated."

Miss Harper. "Well, Maria, you have done justice to the case, and, I think, have shown very clearly that this was an instance of the raising of the dead."

Hetty Jones. "Are we not told that the

bodies of other people arose and came out of their graves at the same time Christ arose?"

Miss Harper. "No, not exactly that, my dear. You are mistaken as to the *time* of their coming out of their graves. Among the many wonderful signs in heaven and on earth which attended the crucifixion of our Saviour, we are told that 'the graves were opened, and that many bodies of the saints which slept, arose and came out of the graves after his resurrection, and went into the holy city, (Jerusalem,) and appeared unto many.' They were probably persons who were much known in the city during their lives, and their appearance after his resurrection would probably confirm the impression which that event was calculated to make on their minds. The graves were

opened by the rending of the rocks, but the bodies remained in the power of death until after Christ was risen. Thus Christ was the first-fruits of them that slept."

"What became of those people afterwards?" asked Susan Ellmaker.

Miss Harper. "We are not told; nor is there any profit in our conjectures about it. We must take the fact as it is given to us in the Bible."

Fanny. "Have there not been instances of persons rising from the dead since the resurrection of our Saviour?"

Miss Harper. "Yes, my dear; there is one remarkable case of a woman in the city of Joppa who was restored to life. Her name was *Tabitha*. We are told that she was sick, and *died*. The apostle Peter, who happened at that time to be in Lydda, was

sent for by the friends of the deceased woman. When he came, he found the body laid out in an upper chamber, surrounded by weeping friends. After they had left the room, and he had kneeled and prayed, he said, "Tabitha, arise." Immediately the eyes, which were closed in death, opened, and the restored woman sat up. This circumstance was well known throughout all Joppa, and was so evidently the result of divine power, that many people were convinced by it, and became the followers of Christ."

Thus I have given the substance of what passed at the meeting of the class this first afternoon. The girls had now become quite interested in the subject; but Miss Harper thought they had said and heard

enough about it for that time. She wished them, however, to prepare a connected statement of the passages in the Bible, not already mentioned, in which the resurrection of the dead is positively stated, and also such passages as cannot be true except the dead do rise.

CHAPTER VI.

The result of the Bible examination—The effects of it on the minds of the class—A farther difficulty—The nature and power of death—His two characters—With what bodies do the dead rise?—The great foundation of the doctrine of the resurrection.

THE next meeting of the class was held at Miss Harper's. Each one had prepared herself according to the teacher's request; and, upon comparing the lists of passages, the following was the result.

PASSAGES

IN WHICH THE RESURRECTION OF THE DEAD IS POSITIVELY DECLARED.

Now that the dead are raised, even Moses showed, &c.

(Luke xx. 37.)

The Father raiseth up the dead, and quickeneth them.

(John v. 21.)

The dead shall hear the voice of the Son of God, and they that hear shall live.

(John v. 25.)

All that are in the graves shall hear his (the Son of man's) voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John v. 28, 29.)

I will raise him up at the last day.

(John vi. 39, 40. 44. 54.)

I know that he shall rise in the resurrection at the last day. (John xi. 24.)

Because I live, ye shall live also.

(John xiv. 19.)

Because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. (Acts xvii. 31.)

God hath both raised up the Lord, and will also raise up us by his own power. (1 Cor. vi. 14.)

For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures. (1 Cor. xv. 3, 4.)

Now is Christ risen from the dead, and become the first-fruits of them that slept. (1 Cor. xv. 20.)

By man came death, by man came also the resurrection from the dead. (1 Cor. xv. 21.)

As in Adam all die, even so in Christ shall all be made alive. (1 Cor. xv. 22.)

So also is the resurrection of the dead. It (the body) is sown in corruption, it is raised in incorruption: it is

sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body.

(1 Cor. xv. 42—44.)

The dead shall be raised incorruptible.

(1 Cor. xv. 52.)

We should not trust in ourselves, but in God which raiseth the dead.

(2 Cor. i. 9.)

Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus.

(2 Cor. iv. 14.)

The dead in Christ shall rise first.

(1 Thess. iv. 16.)

Christ was raised up from the dead by the glory of the Father.

(Rom. vi. 4.)

Christ, being raised from the dead, dieth no more.

(Rom. vi. 9.)

For in that he (Christ) died, he died unto sin once: but in that he liveth, he liveth unto God.

(Rom. vi. 10.)

If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, &c.

(Rom. viii. 11.)

It is Christ that died; yea, rather, that is risen again.

(Rom. viii. 34.)

By Jesus Christ, and God the Father, who raised him from the dead.

(Gal. i. 1.)

Ye are risen with him through the faith of the operation of God, who hath raised him (Christ) from the dead.

(Col. ii. 12.)

To wait for his Son from heaven, whom he raised from the dead.

(1 Thess. i. 10.)

Jesus endured the cross, despising the shame, and is set down at the right hand of the throne of God. (Heb. xii. 2.)

The God of peace that brought again from the dead our Lord Jesus. (Heb. xiii. 20.)

God that raised him (Christ) up from the dead. (1 Pet. i. 21.)

Jesus Christ, the first-begotten of the dead. (Rev. i. 5.)

I am he that liveth and was dead; and, behold, I am alive for evermore. (Rev. i. 18.)

I saw the dead, small and great, stand before God;—and the dead were judged—according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

(Rev. xx. 12, 13.)

PASSAGES

WHICH CANNOT BE TRUE, UNLESS THE DEAD DO RISE.

Moses, my servant, is dead. (Josh. i. 2. Comp. Matt. xvii. 3.)

And Elijah went up, by a whirlwind, into heaven.

(2 Kings ii. 11. Comp. Matt. xvii. 3.)

And there appeared unto him (Christ) Moses, and Elias, (or Elijah,) talking with him. (Matt. xvii. 3. Comp. Josh. i. 2.)

It is profitable for thee that one of thy members should perish, and not that thy whole *body* should be cast into hell.

(Matt. v. 29, 30.)

Heal the sick, raise the dead, &c.

(Matt. x. 8.)

Fear him which is able to destroy both soul and *body* in hell.

(Matt. x. 28.)

The deaf hear, the dead are raised. (Matt. xi. 5. Luke vii. 22.)

John the Baptist is risen from the dead. (Matt. xiv. 2.)

The God of Abraham, and Isaac, and Jacob, is not the God of the dead, but of the living.

(Matt. xxii. 32. Mark xiii. 25—27. Luke xx. 27—38.)

Many bodies of saints which slept arose. (Matt. xxvii. 52.)

He is not here, for he is risen. (Matt. xxviii. 6, 7.)

Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. (Luke xvi. 24.)

Thou shalt be recompensed at the resurrection of the just. (Luke xiv. 14.)

Jesus said unto her, I am the resurrection and the life.

(John xi. 25.)

He must rise again from the dead. (John xx. 9.)

Must one be ordained to be a witness with us of his (Christ's) resurrection. (Acts i. 22.)

This Jesus, whom ye have crucified and slain, hath God raised up. (Acts ii. 23. 32.)

(David) spake of the resurrection of Christ. (Acts ii. 31.)

Ye killed the Prince of life, whom God hath raised from the dead. (Acts iii. 15.)

God, having raised up his Son Jesus. (Acts iii. 26.)

They preached, through Jesus, the resurrection from the dead. (Acts iv. 2.)

Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead.

(Acts iv. 10.)

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted—to be a Prince, &c.

(Acts v. 30, 31.)

Whom they slew and hanged on a tree, him God raised up the third day, and showed him openly, even to us, who did *eat* and *drink* with him after he rose from the dead. It is he which was ordained of God to be the Judge of quick and dead.

(Acts x. 39—42.)

God raised him from the dead. He raised him up from the dead: He whom God raised again saw no corruption.

(Acts xiii. 30, 34, 37.)

They themselves also allow that there shall be a resurrection of the dead, both of the just and unjust.

(Acts xxiv. 15.)

Christ should be the first that should rise from the dead.

(Acts xxvi. 23.)

Declared to be the Son of God, with power,—by the resurrection from the dead.

(Rom. i. 4.)

Who was raised again for our justification.

(Rom. iv. 25.)

If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

(Rom. v. 10.)

We shall be also in the likeness of his resurrection.

(Rom. vi. 5.)

If thou shalt believe in thine heart that God hath raised him (Jesus) from the dead, &c., thou shalt be saved.

(Rom. x. 9.)

Our conversation is in heaven, whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body.

(Phil. iii. 20, 21.)

He is the first-born from the dead.

(Col. i. 18.)

If we be dead with him, (Christ,) we shall also live with him; if we suffer, we shall also reign with him.

(2 Tim. ii. 11, 12.)

Not accepting deliverance, that they might obtain a better resurrection.

(Heb. xi. 35.)

That I may know him, (Christ,) and the power of his resurrection, if by any means I might attain unto the resurrection of the dead.

(Phil. iii. 10, 11.)

Hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

(1 Pet. i. 3.)

Who shall give account to him that is ready to judge the quick and the dead.

(1 Pet. iv. 5.)

Blessed are the dead which die in the Lord.

(Rev. xiv. 13.)

God hath both raised up the Lord, and will also raise up us by his own power.

(1 Cor. vi. 14.)

After reading these texts through very carefully, Miss Harper asked the class what impression was made on their minds by such a survey of the evidence from the Bible.

They all admitted at once, that if the Scriptures themselves are true, there could not be a doubt of the truth of the doctrine of the resurrection.

Miss Harper. "That is the only answer that can be given. For certainly if there is no such thing as the resurrection of the dead, the first of these lists of passages must be false, and the second must be absurd ; and not only must these passages be rejected, but all the great and precious truths, with which they stand connected in the pages of the Bible, must be rejected also. The Bible must be taken together, or rejected together. It will not do to take what we like, and refuse what does not suit us."

"But," said Susan Ellmaker, "I do not see any need of supposing that this *very same body* will be raised."

Miss Harper. "But, my dear, that is the very thing which is declared, and which these passages have been collected to prove. '*The dead, both SMALL AND GREAT,*' are spoken of, and these terms must apply to the body, for size is a quality that cannot apply to the spiritual part. '*The sea gave up the dead that were in it.*' This must mean the bodies that had been drowned in it, of which there are probably many millions. The finger, the tongue, the body and its members, are all mentioned as connected with the future life. The body is spoken of as being changed at the resurrection from a natural or material into a spiritual *body*; from a corruptible into an incorruptible *body*. It is said, too, that *our vile bodies* shall be fashioned like unto Christ's glorious body; and what is the most conclusive of all is,

that it is positively said that THE BODIES OF THE SAINTS AROSE after Christ's resurrection, and appeared in Jerusalem ; and we know that Christ himself appeared after his resurrection *in his own body*, with all the marks of his cruel wounds upon him."

"I see no reason," continued Susan Ellmaker, "why the body should be raised. It is only a sort of house which the soul has to live in, while it is confined in this world ; and it might be left, like any other forsaken house, to perish and be forgotten."

Miss Harper. "But, Susan, the Bible does not speak of our bodies as you do. They are called 'the temples of the Holy Ghost;'^{*} and, in another place, 'the members of Christ.'[†] We know that flesh and blood cannot inherit the kingdom of God ; and of

* 1 Cor. vi. 19.

† 1 Cor. vi. 15.

course our mortal bodies must pass through some great change at death, or in the resurrection, to fit them for an immortal state. But it is certainly reasonable that they should be raised, for they are as much concerned, as the soul is, in our sin or holiness while in this world. Hence we are told not to yield our members as instruments of unrighteousness unto sin, but as instruments of righteousness unto God.* And besides, our bodies were made immortal when they were first created. Sin changed their nature, and made them corrupt and mortal ; and immediately after the blood ceases to flow, they begin to decay and perish. Then the silver cord is loosed, the golden bowl is broken, the pitcher is broken at the fountain, and the wheel at the cistern.

* Rom. vi. 19

Then the dust returns to the earth as it was, and the spirit unto God who gave it.

"This process of decay sometimes commences in a day or two after death, and it is often necessary to hasten the burial, so that the dead may not be offensive to the living. And it is indeed a very sad and humbling thought, that this body, which we love so much, and think so much about, should be liable to lose all its beauty and grace in the short space of forty-eight hours, and become so vile and loathsome, even to dear friends, that they are obliged to hurry it out of sight. This is all the fruit of sin. It is no part of the original nature of the body. By one man sin entered into the world, and death by sin. Just think a moment how terrible this curse is which sin has brought into our world. It brought DEATH into it.

DEATH, the dread of thousands and millions.

DEATH, the great conqueror of kings and of mighty men.

DEATH, the leveller of all ranks and conditions.

DEATH, that separates the nearest and dearest friends.

DEATH, that tears the miser from his heaps of gold, the man of business from his farms and merchandise, and the sons of pleasure from all their vain, delusive joys.

He is well called THE GREAT DESTROYER, for what is there among all the pursuits, and purposes, and relations of man in this world, which he has not destroyed, or will not yet destroy ?

“ There is indeed a little band who welcome his approach with gladness To

these he comes not as the great destroyer, but as the GREAT DELIVERER; because the same blow which sinks the body into the grave, releases the happy spirit from its decayed prison-house, so that it flies away to its heavenly home. This, you remember, was the case with the apostle Paul; while he thought his duty to his brethren required him to be willing to live for the sake of doing them good, it was far better to depart and to be with Christ. And our Sunday-school books contain many accounts of even children and youth who were glad to leave this world of sin and sorrow, and give up all that is pleasant and beautiful in it, for the sake of going early to live with Christ, the joy and portion of their souls. Such were *Margareta C. Hoge, Susan Kadock, Sarah Chisman, Su-*

sannah E. Bingham, and others. But to the great multitude of mankind all over the earth, the thought of death is full of gloom and dismay."

Charlotte Stevens. "One reason, perhaps, is, because there is so much uncertainty as to what it is to die. I have always felt afraid of death, and I do now, because every thing about it is so dark and mysterious."

Miss Harper. "But, my dear child, there need be no darkness or mystery about death to us, though it was full of darkness and mystery to the heathen world. The Bible clears up all; and I am inclined to think that it would be impossible for us, while in the body, to receive any more knowledge on the subject, even if it were offered to us. Our highest notions of the existence of a

spirit are very narrow and low, and perhaps we should be unable to conceive of the enjoyments and employments of a spiritual being, if they were described to us.

“ In vain our fancy strives to paint
 The moment after death ;
The glories that surround a saint
 When yielding up his breath.
Faith strives, but all her efforts fail,
 To trace its upward flight ;
No eye can pierce within the veil
 That hides the world of light.
Thus much—and this is all—we know
 Saints are completely blest ;
Have done with sin, and care, and wo,
 And with their Saviour rest.”

Susan Ellmaker. “ But I do not see why the body should not be made immortal at once, without passing through such a change.”

Miss Harper. “ You might just as well say that you do not see why a kernel of

corn, or a flower-seed, cannot become a stalk at once, even while you hold it in your hand, as well as to lie in the ground two or three weeks; and then go through the long, slow process of vegetation."

"That does not puzzle me half so much," replied Susan, "as it does to conceive how a body such as Abraham's, or David's, for instance, after every mite of it has been scattered by the winds, and all in ten thousand different directions, and perhaps has made a part of ten thousand other and different bodies, since the death of Abraham and David, can even be made the same body that it was four or five thousand years ago, when they lived."

"But, Susan," said Miss Harper, "you believe, I suppose, that such a body as Abraham's or David's was formed at first of

such scattered particles. There was first the principle of life, or that which, in a vegetable seed, is called the *germ*. This is planted or communicated by Almighty power, and, by a law of its nature, gathers around itself, from a thousand different sources, the particles of matter which at last become a new body, with all its parts in perfect form and order. And even then the new body is all the time changing. Some of the particles of which our bodies are composed leave us constantly, and become parts of other bodies; and those particles which leave other bodies, come to us.

"Just think what a difference there is between *Susan Ellmaker* as she is now, and *Susan Ellmaker* as she was nine or ten years ago; or as she will be (if she should live) nine or ten years hence; and yet it is

the same *Susan Ellmaker* all the time. How many persons do we see who were burned, or scalded, or wounded when they were children, and show the scar when they become old and gray-headed. The body is the same, and yet it has undergone great changes. What can be more different than the fair, beautiful, and delicate infant, and the hardy seaman of a whale-ship? But still I remember when Mr. Stone's son, who returned from a three years' whaling voyage last week, was just such an infant in his mother's arms. He was *Alfred Stone* then, and he is *Alfred Stone* now. And yet, in every respect, how changed? Now Paul expressly tells us that the seed we sow 'is not that body which shall be.' That very seed we shall never see again; but we shall see exactly such a body in a new state of

existence, and it will be, in every important respect, exactly like the seed which was planted.

“Would it be any more difficult, do you think, for God to form a body now, in every respect the same with the body which was buried a thousand years ago, than it was to form that same body at first?”

“I think it would, Miss Harper,” replied Susan, “for when he first formed the man, he might use the materials that lay just around him, and can be seen; but to form again that very self-same body after the parts of it are so scattered, is a very different thing, I think.”

Miss Harper. “But distance and space can be nothing, you know, with a being who is everywhere present: and besides, as I just now told you, it is not necessary to

suppose that the very self-same materials should be employed in forming the new and incorruptible body, which formed the body that was buried, any more than that the very same matter which made the potato you planted, should make the potato that grows out of it: or that I should have the same substance and appearance now, that I had when I was an infant. Besides, you will allow that to form a body out of nothing, or of the dust, as man was formed at first, is at least as difficult as to form it again after it is dissolved. Indeed, we cannot conceive of any limits at all to the power that can make such a world as this. He who said 'LET THERE BE LIGHT; AND THERE WAS LIGHT,' can surely do whatever he pleases: and whenever we begin to say what is possible and what is impossible, we

forget that ‘WITH GOD ALL THINGS ARE POSSIBLE.’

“I have thought very much on this subject,” continued Miss Harper, “and I do assure you, my dear girls, that I have never been able to see any thing in the whole doctrine of the resurrection of the dead, which is any more mysterious or incredible, than the springing up of a rose-bush or a stalk of corn.

“Nothing can be more satisfactory on this point than the explanation which the apostle Paul gives in the first of his letters to the Christians at Corinth.* You remember he takes up and refutes the false notion which then prevailed among a large class of people, that there is no such thing as a resurrection from the dead. He declares

* 1 Cor. xv.

that Christ died, was buried, and rose from the dead on the third day, according to the Scriptures; that he was seen first by one of his disciples, then by all the twelve, then by five hundred of his followers at one time, most of whom were living at the time his letter was written, and could have contradicted his statement, if it was false. The only possible argument that could be brought against a fact asserted by so many competent witnesses, is that they might tell what they knew to be false. But what temptation could they have to do this? Instead of being gainers by their testimony, they lost every thing, if it was untrue; they sacrificed all the good of this life, without any hope or expectation of a better. This is not credible. There could therefore be no doubt of the fact, he says, that Jesus

Christ had risen from the dead, and of course there must be such a thing as the resurrection of the dead. For if no such thing can possibly happen, then Christ is not risen: and if Christ is not risen, we have no religion, no faith, no life; for all these depend on the one great truth, that Jesus Christ, did actually rise from the dead. And if you will carefully study that chapter, you will see on what ground the apostle thinks his testimony, and that of the other friends of Christ, should be believed. It is in substance this:—Are we or are we not false witnesses in this matter? We say that Christ is risen from the dead, and that because he rose, we expect to rise also, and reign with him for ever and ever. Now is it likely that we should make up such a story as this? What do we gain by it?

Look at our trials, our sacrifices, our privations, our persecutions. Believing, as we do, that the gospel is a divine revelation, that Christ is risen from the dead, and that we shall rise too, and be with him in glory, our conduct is reasonable; we suffer gladly for a time, that we may be happy for ever. But reverse this, and suppose us to declare what we know to be untrue; how will you account for our conduct then? What motive can influence us? If we were secretly conscious in our own hearts that there is no hope in Christ beyond the grave, that his resurrection (on which depends our own) never took place, we are the most miserable of all men. We deny ourselves every thing which this world offers; suffer the contempt and hatred of our friends and countrymen as long as we live, and then

die like dogs, without hope or expectation beyond the grave: what matchless folly and madness this would be !

"No; if we believed that there was in truth no resurrection of the dead, our maxim would be, Let us eat and drink, for to-morrow we die.

"But knowing, as we do, that he which raised up the Lord Jesus, shall raise up us also by Jesus, we faint not; for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."*

If all our hopes and all our fears
Were prison'd in life's narrow bound ;
If, travellers through this vale of tears,
We saw no better world beyond ;
O what could check the rising sigh,
What earthly thing could pleasure give ?

* 2 Cor. iv. 14—17.

O who would venture then to die—
O who could then endure to live ?

Were life a dark and desert moor,
Where mists and clouds eternal spread
Their gloomy veil behind, before,
And tempests thunder overhead :
Where not a sunbeam breaks the gloom,
And not a floweret smiles beneath :
Who could exist in such a tomb—
Who dwell in darkness and in death ?

And such were life, without the ray
From our divine religion given :
'Tis *this* that makes our darkness day ;
'Tis *this* that makes our earth a heaven.
Bright is the golden sun above,
And beautiful the flowers that bloom,
And all is joy, and all is love,
Reflected from a world to come.

CHAPTER VII.

The risen body of Christ—The apostle's explanation—Illustrations from nature—Death of brutes—The reasonableness of the doctrine of the resurrection.

"Is it supposed that Jesus Christ had the same body when he rose, that he had when he was crucified?" asked Charlotte Stevens.

Miss Harper. "Certainly, my dear. You know we are expressly told that he showed Thomas the place in his side where the spear pierced him, and the prints of the nails in his hands and feet."

"I do not wonder," said Charlotte Stevens, "that Christ's body was the same after he rose; for it was in the grave only two nights and one day. Of course, it could not have begun to decay."

“Was it a real body, or only the appearance of a body?” inquired Susan Ellmaker.

Miss Harper. “It must have been a real body; for we are told that he spoke, and ate, and walked.

“But I was telling you of the apostle Paul’s argument on this subject, when Charlotte asked me the question. He anticipated that some man might ask how the dead are raised up, and with what body they come? And he therefore furnishes an answer to such inquiries.

“He asks the same question about a kernel of wheat, or any other grain. How does the wheat grow, and where does it get its beautiful green stalk? It is certainly very strange that such a dry, parched little kernel should send up a tall, graceful, and vigorous plant, producing sometimes fifty

or one hundred grains just like itself, in size, colour, &c., and that, too, without any care or oversight, except to put it in proper ground at a proper season of the year.

"The simple truth is, that God has established a certain law by which all this wonderful change is brought about, and he gives to every plant and seed just what body he pleases, and just what power he pleases to produce itself. The apple-seed, the pea, and the peach-stone, when cast into the earth, are as unlike the apple-tree, the pea-vine, and the peach-tree, as we can conceive of one thing to be unlike another.

"I have often taken a seed out of the earth, after it has begun to decay. Some seeds are very offensive. The potato is remarkably so. And yet out of its decayed and loathsome body there springs up a

beautiful green plant, with a delicate, little blue flower; and at the end of the roots we find four or five fine, large, round potatoes, esteemed one of the best fruits of the vegetable kingdom.

“Just so it is with the human body. To-day it presents a fresh, healthy, strong, and blooming appearance. To-morrow it becomes cold, stiff, and insensible as the clods under which it is buried; and in a few days more it will be a vile and loathsome mass of putrefaction.

“But, in due time, there will spring from it an incorruptible and immortal body, not of flesh and blood—for these cannot inherit the kingdom of God—but a body like Christ’s spiritual body, and capable of dwelling with him in a spiritual world, and of enjoying, with inconceivable satisfaction,

the society of angels and just men made perfect."

Susan Ellmaker. "But, Miss Harper, would not the same things be true of the body of the horse, or the dog, or any other animal? We do not know what death does to them, except what we see of its effects. Their breath ceases, and they return to the dust just as man does, and yet nobody supposes they will ever live again."

Miss Harper. "You forget one very important difference, my dear, between us and the brute creation. That which distinguishes us from them, is the possession of those very faculties which I am trying to convince you death does not destroy. And one of the strongest reasons why we suppose the body will be raised again is, because it is connected in life with these

immortal faculties, which brutes never possessed. And it certainly seems natural to suppose that death only prepares the body to be reunited to these faculties in another and higher state of existence. Just as the seed is prepared, by its decay in the earth, to come forth with new life and beauty, and, as it would seem, an entirely new creation, producing, in due time, fragrant blossoms and abundant fruit.

"I assure you I should find it much harder to believe that these noble faculties of my nature are extinguished with the life of the body, than I do to believe that they survive the body. That the latter is doomed to the dust, as a punishment for sin, we are expressly told; and that it will come forth, at the appointed day, to share the blessedness or wo of the future world,

is, to my mind, as natural and reasonable as that a man shall reap whatever he sows. Beautifully has the poet expressed the same animating thought :

“ In the dust I’m doomed to sleep,
 But shall not sleep for ever ;
Fear may for a moment weep,
 Christian courage—never.
Years in rapid course shall roll,
 By time’s chariot driven,
And my re-awakened soul
 Wing its flight to heaven.

“ What though o’er my mortal tomb
 Clouds and mists be blending ?
Sweetest hopes shall chase the gloom,
 Hopes to heaven ascending.
These shall be my stay, my trust
 Ever bright and vernal :
Life shall blossom out of dust,
 Life and joy eternal.

“ Indeed, there is nothing more strange in the Bible doctrine of the resurrection of the dead, than in what we see taking place

around us every day. The whole process of vegetation is full of difficulties, as great, if not greater, than any which have been raised respecting this precious truth."

Susan Ellmaker. "But, Miss Harper, if it were not for what the Bible says about it, could you believe that the body of a dead person would ever live again?"

"I know of no reason," replied Miss Harper, "why we should believe that it would not live again. It is true that we cannot tell what the nature of the change is which passes upon the body at its death, except so far as we see it. We see that the body, with all its outward faculties, such as sight, hearing, speech, &c., becomes insensible as the trunk of a tree. We lift up the foot or the hand of a dead body,

and it drops again like a bar of lead.
There is no breath—no feeling.

“ This is all we know about it. We can say that the dead do not live as they did yesterday ; but whether the principle and source of life is destroyed or not, none but God can tell. We know that the leg or arm, and, indeed, both legs and both arms, may be cut off and turned to dust, and yet the power that moved them is not destroyed. The man thinks, and feels, and hopes, and loves as he did before. This certainly gives us some reason to think, that if the remaining parts of the body were destroyed, the thinking power would not be impaired. On the contrary, we know that very often, when the body is wasted away by disease, so that nothing of it is left but skin and

bones, when the pulsations of life have almost ceased, and the strength is all gone, so that the dying person cannot even speak a word, or lift so much as a finger; yet, even then, the mind possesses its powers in a remarkable degree, and seems to rise in joy and triumph in proportion as the body sinks in decay and death.

“Just read, at your leisure, the sketches of the lives of three eminent servants of Christ which are given us in a volume, published by the American Sunday-school Union, called ‘The Anchor,’ and you will see a fine illustration of what I have said. It will be difficult for us to account for such elevated views and buoyant hopes as they expressed, on any principle of reason or analogy, if the soul, which seemed to be panting for release, was really at the point

of extinction. But we cannot admit the supposition. The conviction is forced upon us that there is life and immortality beyond the grave, and we involuntarily exclaim,

“ Yes, it shall live ! The immortal mind
Shall from its prison fly,
And, with the heirs of glory, find
Its mansion in the sky.

“ That body, too, shall be restored,
Immortal and divine ;
Ascend to meet its maker, God,
And in his brightness shine.”

CHAPTER VIII.

Job's question explained and answered—Similar views of David and Hezekiah—The class entirely satisfied.

"Was not Job a Christian, Miss Harper?" asked Susan Ellmaker.

Miss Harper. "I have no doubt he was a good man."

"And do you think," continued Susan, "that he believed in the doctrine of the resurrection when he asked the question out of which all our conversation on this subject arose?"

Miss Harper. "Certainly, my dear; do you not remember that strong expression of his, which some of you repeated a week or two since:

"'I know that my Redeemer liveth, and

that he shall stand, at the latter day, upon the earth ; and though, after my skin, worms destroy this body, yet in my flesh shall I see God ; whom I shall see for myself, and mine eyes shall behold, and not another.' "

"I remember that," continued Susan ; "but I cannot think what he meant by the passage which old Duncan mentioned, unless he had some doubts about it, to say the least."

Miss Harper. "Suppose you read the passage again, Susan, and let us see its connexion."

Susan turned to her Bible, and read from the fourteenth chapter of Job :

For there is hope of a tree,
If it be cut down, that it will sprout again,
And that the tender branch thereof will not cease.
Though the root thereof wax old in the earth,
And the stock thereof die in the ground ;

Yet through the scent of water it will bud,
And bring forth boughs like a plant.
But man dieth, and wasteth away ;
Yea, man giveth up the ghost, and where is he ?
As the waters fail from the sea,
And the flood decayeth and drieth up,
So man lieth down, and riseth not :
Till the heavens be no more, they shall not awake,
Nor be raised out of their sleep.
IF A MAN DIE, SHALL HE LIVE AGAIN ?
All the days of my appointed time
Will I wait, till my change come.

“ Surely, Susan, you cannot suppose from this passage, taken together, that Job disbelieved the doctrine of the resurrection.”

“ Why, Miss Harper, I hope you will not think me obstinate,” said Susan ; “ but it still seems to me as if he must have had some doubts about it. If he had not, I will ask you, as Duncan asked me, why should he speak of a tree as coming to life when the root has decayed in the earth, and then

say that the *case is different with man?* You say *the case is the same with man.* You say the body is like the root or seed which decays in the earth, but yet sends up a living shoot. Now, Job allows that this is, indeed, true of the tree, but, as for man, he seems to think that we do not know what becomes of him ; for afterwards he asks the question, as if he was in doubt, ‘**IF A MAN DIE, SHALL HE LIVE AGAIN?**’ And in another place he says,

‘As the cloud is consumed and vanisheth away,
So he that goeth down to the grave
Shall come up no more;
He shall return no more to his house,
Neither shall his place know him any more.’*

Miss Harper. “ Well, Susan, you have certainly given as good a reason for your suspicion or doubt of Job’s soundness in

* Job vii. 9, 10.

this point as could be given ; but I think you entirely mistake the meaning and force of his expressions.

“ You must recollect that Job was brought down to the very gates of the grave, under the burden of sorrow and suffering that was laid upon him. At one time he cried out, in the bitterness of his soul,

“ Man, that is born of woman,
Is of few days and full of trouble.
He cometh forth as a flower,
And is cut down ;
He fleeth also as a shadow
And continueth not.*

“ He then goes on to plead with God to spare his life. He shows that, though a tree is cut down, still it may, and often does, sprout again the very next season, and again give its shade or fruit to the pos-

* Job xiv. 1, 2.

sessor; but it is not so with man. He dies and wastes away, and is seen no more on the earth.

“ David had the same feelings with Job when he said,

“ I cried unto thee, O Lord,
And unto the Lord I made supplication.
What profit is there in my blood
When I go down to the pit ?
Shall the dust praise thee ?
Shall it declare thy truth ?
Wilt thou show wonders to the dead ?
Shall the dead arise and praise thee ?
Shall thy loving-kindness be declared in the grave ?
And thy righteousness in the land of forgetfulness ?
The dead praise not the Lord,
Neither any that go down into silence.
Let my soul live, and it shall praise thee.*

“ And Hezekiah, the king of Judah, after his recovery from a severe fit of sickness, gives thanks to God for his mercy, saying,

* Ps. xxx. 9 ; lxxxviii. 10—12 ; cxv. 17 ; cxix. 175.

"The grave cannot praise thee;
Death cannot celebrate thee;
They that go down into the pit
Cannot hope for thy truth.
The living—the living, he shall praise thee,
As I do this day.*

"And, if you observe carefully," continued Miss Harper, "you will see that the language of Job himself, so far from implying any doubt of the resurrection of the dead, expressly declares it. For in this very passage he speaks of death as a sleep, from which we shall be awakened and raised up when the heavens pass away, as we are told they will at the time of the general judgment.† To be raised from the long sleep of death is what we mean by the resurrection. And he afterwards speaks of death as his CHANGE, not his END.

* Isa. xxxviii. 18.

† 2 Pet. iii. 7. 10—12.

It is evident, therefore, that Job only refers to the end of man *as it respects this life*. As soon as he shall go down to the grave, he could be known no longer on the earth. He would not, with the returning spring, put forth again into life and beauty, as the decayed root of a tree, or the stock of a plant. He must lie in the silence and solitude of the grave, forgotten and unknown, until the Son of man descends from heaven with a shout, and with the voice of the archangel and the trump of God; and calls the amazing company—the countless multitude, millions upon millions—to the judgment of the great day.

"I am quite sure that an attentive reading of the passage will satisfy you that you entirely mistake its meaning; and that Duncan and you were both wrong, if you

inferred from it that Job had any doubt of the doctrine of the resurrection of the dead."

"I see that I have been in an error, and am very glad to be corrected," said Susan; and the class separated, with a full conviction on each mind of the truth of the GREAT DOCTRINE OF THE SCRIPTURES, THAT THE DEAD SHALL BE RAISED.

With these views and feelings, they were ready to join, with full hearts, in singing the following beautiful hymn :

The winter past, reviving flowers
Anew shall paint the plain ;
The woods shall hear the voice of spring,
And flourish green again.

Shall man depart this earthly scene,
Ah ! never to return ?
No second spring of life revive
The ashes of the urn ?

Shall life revisit dying worms,
And spread the insect's wing ?
And O ! shall man awake no more,
The Saviour's name to sing ?

Cease ! all ye vain, desponding fears ;
When Christ from darkness sprang,
Death, the last foe, was captive led,
And heaven with praises rang.

The trump shall sound—the gates of death
Shall make his children way ;
From the cold tomb the slumberers spring,
And shine in endless day.

CHAPTER IX.

The interest and importance of the doctrine of the resurrection—The comfort and joy it affords—The gloom of an opposite doctrine—Something more cruel than the grave—The apostle's glowing appeal,

AT the next meeting of the class, the subject of the resurrection was again introduced by Miss Harper. She felt as if her duty, as a teacher, was but imperfectly done if she merely convinced them of the truth of the doctrine, without showing them its importance and value.

"It was truly gratifying to me," said Miss Harper, "to find all your doubts and difficulties on this interesting subject removed; but we had not time to converse respecting the precious instruction and consolation which the doctrine affords.

“ We might naturally suppose it to be a most interesting and important doctrine from the frequency with which it is mentioned in the sacred Scriptures. Indeed, there is not, perhaps, a single doctrine in the whole Christian system which must not stand or fall with this ; but, aside from its importance, I am anxious you should feel how full it is of comfort and joy.”

“ I have often thought,” said Charlotte Stevens, “ how much more sad it would be to stand over the grave of those we love, if we did not hope to meet them again in another and better world.”

“ Yes,” replied Miss Harper, “ and then what gloom and darkness would be spread over the bed of death, were it certain that, in a few days or hours, every affection and capacity of the soul would be extinguished

for ever; that all our hopes and desires would end; and the whole man—BODY, SOUL, and SPIRIT—would sink together, like the senseless brute, and be as if he had never been."

"But it is only Christians," said Maria Lucas, "that can love to think of a life beyond the grave. I am sure the wicked cannot desire it."

Miss Harper. "I think you could find but few persons, of any character, who would choose to become nothing at death. There is something in our very nature that seems to shrink back from such an end. Fallen and depraved as we are, there remains within us, to the very last, a 'longing after immortality'—something which makes us feel as Caroline Fry felt when she wrote that simple hymn—

“ The grave is not a place of rest,
As unbelievers teach,
Where grief can never win a tear,
Nor sorrow ever reach.

“ The eye that shed the tear is closed,
The heaving breast is cold ;
But that which suffers and enjoys,
No narrow grave can hold.

“ The mouldering earth and hungry worm
The dust they lent may claim ;
But the enduring spirit lives
Eternally the same.

“ I do not doubt that even the wicked man, when bending over the grave of a beloved wife or child, is glad to hope that it is not the end ; and, in spite of all his vain philosophy, he is comforted and elevated, at least for the moment, when he hears the animating words :

“ ‘ We commit this body to the ground—
‘ earth to earth—ashes to ashes—dust to

'dust; looking for the general resurrection
'at the last day, and the life of the world to
'come, through our Lord Jesus Christ; at
'whose second coming in glorious majesty
'to judge the world, the earth and the sea
'shall give up their dead, and the corrupt-
'ible bodies of those who sleep in him shall
'be changed, and made like unto his glo-
'rious body, according to the working
'whereby he is able to subdue all things
'unto himself.' "

"Yes," said Susan Ellmaker, "I remember well how comforting it was to me, when I saw my dear mother put to rest, in what seemed to be a lonely and cheerless home, to feel that it was but for a season, and then I called to mind that beautiful hymn of Watts':

“ And must this body die ?
This mortal frame decay ?
And must these active limbs of mine
Lie mouldering in the clay ?

“ God my Redeemer lives,
And often from the skies
Looks down and watches all my dust,
Till he shall bid it rise.

“ Arrayed in glorious grace,
Shall these vile bodies shine,
And every shape, and every face,
Look heavenly and divine.”

“ These lively hopes we owe
To Jesus’ dying love :
We would adore his grace below,
And sing his power above.”

“ And how would you have felt,” inquired Miss Harper, “ if some one had met you, as you were returning from the grave, with a bursting heart, and had told you that the gleam of hope which seemed to relieve the darkness of the grave was de-

ceptive ; that the cheering expectation you indulged was all a delusion ; that there will be no resurrection of the dead ; and that the body and soul fall and perish together, like the yellow leaves of autumn ?”

“ I should think him far more cruel than the very grave itself,” replied Susan, with strong feeling.

“ Indeed, he would be,” said Miss Harper. “ Blessed be God, we have evidence, and EVEN A CONSCIOUSNESS, on this subject, on which we may greatly rely. And it is a most glorious and animating appeal which the apostle Paul makes to the Christians at Corinth, as he closes his masterly argument on this subject. He seems to have been, himself, so fully persuaded of the truth and certainty of the doctrine, that he asserts it in the most positive and empha-

tic language. ‘The trumpet SHALL sound,’ he says, ‘and the dead SHALL be raised incorruptible; and we SHALL be changed. For this corruptible MUST put on incorruption, and this mortal MUST put on immortality.’ And then, in this entire confidence in the certainty of the glorious event, he passes beyond it, and, imagining death to be already swallowed up in victory, he exclaims, with heavenly transport, ‘O death! where is thy sting? O grave! where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ.’”

At Susan’s request, the class closed the interesting exercises of the afternoon with singing a hymn which she said her mother loved to repeat.

On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.

O the transporting, rapturous scene
That rises to my sight !
Sweet fields arrayed in living green,
And rivers of delight !

On all those wide-extended plains
Shines one eternal day ;
There God the Son for ever reigns,
And scatters night away.

No chilling winds, nor poisonous breath,
Can reach that healthful shore ;
Sickness and sorrow, pain and death,
Are felt and feared no more.

When shall I reach that happy place,
And be for ever blest ?
When shall I see my Father's face,
And in his bosom rest ?

CHAPTER X.

Susan hastens to solve Duncan's doubts—Finds she mistook his meaning—Duncan's noble testimony to the truth—The two weavers—Duncan's sickness and death—The closing scene.

SUSAN did not forget the doubts and difficulties of her kind friend, the gardener. As soon as her own mind was at rest, she hastened to relieve his; and, with great plainness and simplicity, made known to him what had been said and done in the class.

Duncan listened with much interest to Susan's statement, and felt the force of all she said. He then observed to her, that he did not mean, by any thing he had said, to express the least doubt of his own mind

that the dead would rise ; "for," said he, "there is one very strong reason which you have not mentioned, but which would satisfy me, even if there was no other."

"I have been young, and now am old," said Duncan, his eyes glistening with the pious emotions of his heart; "and I can declare, with David, that I have never yet known the righteous forsaken, nor his seed begging bread. But, still, I must say that I have often known the wicked man to be prospered, and the good man to be disappointed. I have seen the innocent suffer, while the guilty went unpunished. You know, too, that David himself tells us of the prosperity of the wicked. He says, 'Their strength is firm ; they are not in trouble as other men, neither are they plagued like other men. Their eyes stand

out with fatness; they have more than heart could wish. Behold, these are the ungodly who prosper in the world; they increase in riches,' while the good man is often perplexed and distressed on every side.

"Now if there is to be no time for making these things straight that look so crooked in this world, we could hardly believe what the Bible tells us, that there is verily a God that judgeth in the earth."

"But," replied Susan, "would it be right for us to say that there was not a wise and just providence ruling in the world, only because we do not see through every thing? Perhaps, if we knew all the circumstances, we should find that what you call crooked things, only *seem* to be so, but are, in truth, perfectly just and even."

"Perhaps it would be charging God foolishly," he replied, "to say that every thing was not right, even as it is. But the Bible teaches us that there is a reckoning hereafter, by which all will receive according to the deeds done in the body. Does it not tell us," asked Duncan, "of two persons, one of whom was a good man, but so poor and miserable, that he had to beg his bread from door to door; and the other a rich man, who had more than he wanted of every thing? And you remember that when the rich man complained of his dreadful doom in the other world, he was told that he, in his lifetime, had received good things, and the poor man evil things. But now the tables must be turned. The poor pious man is comforted, and the rich but sinful man is tormented. You must allow that this looks very much

as if there was to be a time for putting all these things to rights.

“I remember,” continued Duncan, “a very good story, in poetry, about this, which I learned many, many years ago.” And he then repeated as follows:—

THE TWO WEAVERS.

As at their work two weavers sat,
Beguiling time with friendly chat;
They touch'd upon the price of meat;
So high, a weaver scarce could eat.

“What with my brats and sickly wife,”
Quoth Dick, “I'm almost tired of life;
So hard my work, so poor my fare,
'Tis more than mortal man can bear.

“How glorious is the rich man's state:
His house so fine! his wealth so great!
Heaven is unjust, you must agree;
Why all to him? why none to me?

“In spite of what the Scripture teaches,
In spite of all the parson preaches,
This world (indeed I've thought so long)
Is ruled, methinks, extremely wrong.

“Where'er I look, howe'er I range,
'Tis all confused, and hard, and strange;
The good are troubled and oppress'd,
And all the wicked are the bless'd.”

Quoth John: “Our ignorance is the cause
Why thus we blame our Maker's laws;
Parts of his ways alone we know,
'Tis all that man can see below.

“Seest thou that carpet, not half done,
Which thou, dear Dick, hast well begun?
Behold the wild confusion there;
So rude the mass, it makes one stare!

“A stranger, ignorant of the trade,
Would say, no meaning's there convey'd:
For where's the middle, where's the border?
Thy carpet now is all disorder.”

Quoth Dick, “My work is yet in bits,
But still in every part it fits;
Besides, you reason like a lout,
Why, man, that *carpet's inside out.*”

Says John, “Thou say'st the thing I mean,
And now I hope to cure thy spleen;
This world, which clouds thy soul with doubt,
Is but a carpet inside out.

“ As when we view these shreds and ends,
We know not what the whole intends ;
So when on earth things look but odd,
They’re working still some scheme of God.

“ No plan, no pattern can we trace,
All wants proportion, truth, and grace ;
The motley mixture we deride,
Nor see the beauteous upper side.

“ But when we reach that world of light,
And view those works of God aright,
Then shall we see the whole design,
And own the workman is divine.

“ What now seem random strokes, will there
All order and design appear ;
Then shall we praise what here we spurn’d,
For then the *carpet shall be turn’d.*”

“ Thou’rt right,” quoth Dick, “ no more I’ll grumble
That this sad world’s so strange a jumble ;
My impious doubts are put to flight,
For my own carpet sets me right.”

Susan was quite delighted with Duncan’s story of the Two Weavers, and asked him to repeat it several times, until she had almost learned it herself.

It was not many weeks after this conversation, that Duncan was going to his work as usual; and as he was passing through the wood-yard, he stepped upon the point of a nail, which passed through his shoe, and slightly wounded the bottom of his foot. In the course of the same day he was caught in a violent shower, and took cold.

Such an exposure had been an every-day matter with the old gardener for fifty years; but, in this case, the wounded foot became inflamed, and soon caused no little anxiety.

A severe attack of the locked-jaw came on, the third day after the wound was received; and all the surgical skill within reach could not check the progress of the disease. Duncan was perfectly aware of his danger; and before he became entirely

speechless, expressed the most firm and unwavering, yet humble hope of a glorious rest beyond the grave.

Susan visited her faithful and affectionate old friend to the very last hour of his life ; and read to him, as long as he could hear it, from the pages of divine truth. He was confined about a week, and suffered the most excruciating pain during the last day or two of his life. His features were at times hideously distorted ; but for the space of at least two hours before his death, his countenance became composed, and beamed with a calm and heavenly joy. He clasped his hands, and raised his eyes upward, and used what strength he had, to express by motions, what his tongue refused to utter, his cheerful, yea, *joyful* submission to the divine will.

Old Duncan was a general favourite among all the young people in the neighbourhood of Mr. Ellmaker, and, indeed, throughout the town; for all knew him at church, if they knew him nowhere else. He was intelligent, kind, and very communicative, and everybody called him “AN HONEST CHRISTIAN.”

The news of his death soon spread, and on the day of his burial there was a concourse of mourning friends and neighbours, such as Hadlyme had never before seen. Poor Duncan was alone in the world. He had no relative in this country. He had been deprived, in his youth, of both father and mother, but the Lord had taken him up, and provided liberally for all his wants. Poor as he was, and humble as was his occupation, not a man in the town, or the

whole country, could have been more sincerely mourned.

As the multitude stood around the open grave, to whose peaceful bosom had just been committed all that was mortal of the old gardener, Mr. Sellers called their attention to the value of that blessed hope, to which we are begotten by the resurrection of Jesus Christ from the dead ; and alluded in a very happy manner to the firm trust which Duncan felt in this glorious doctrine.

Just as they were about leaving the house appointed for all living, some one, from the mere impulse of the scene, and without any previous arrangement, commenced singing a hymn. The notes seemed to come from the grave of the good man whom they had just buried. Directly the air was filled with

the voices of the mourning throng uttering
those animated strains of the devout poet,

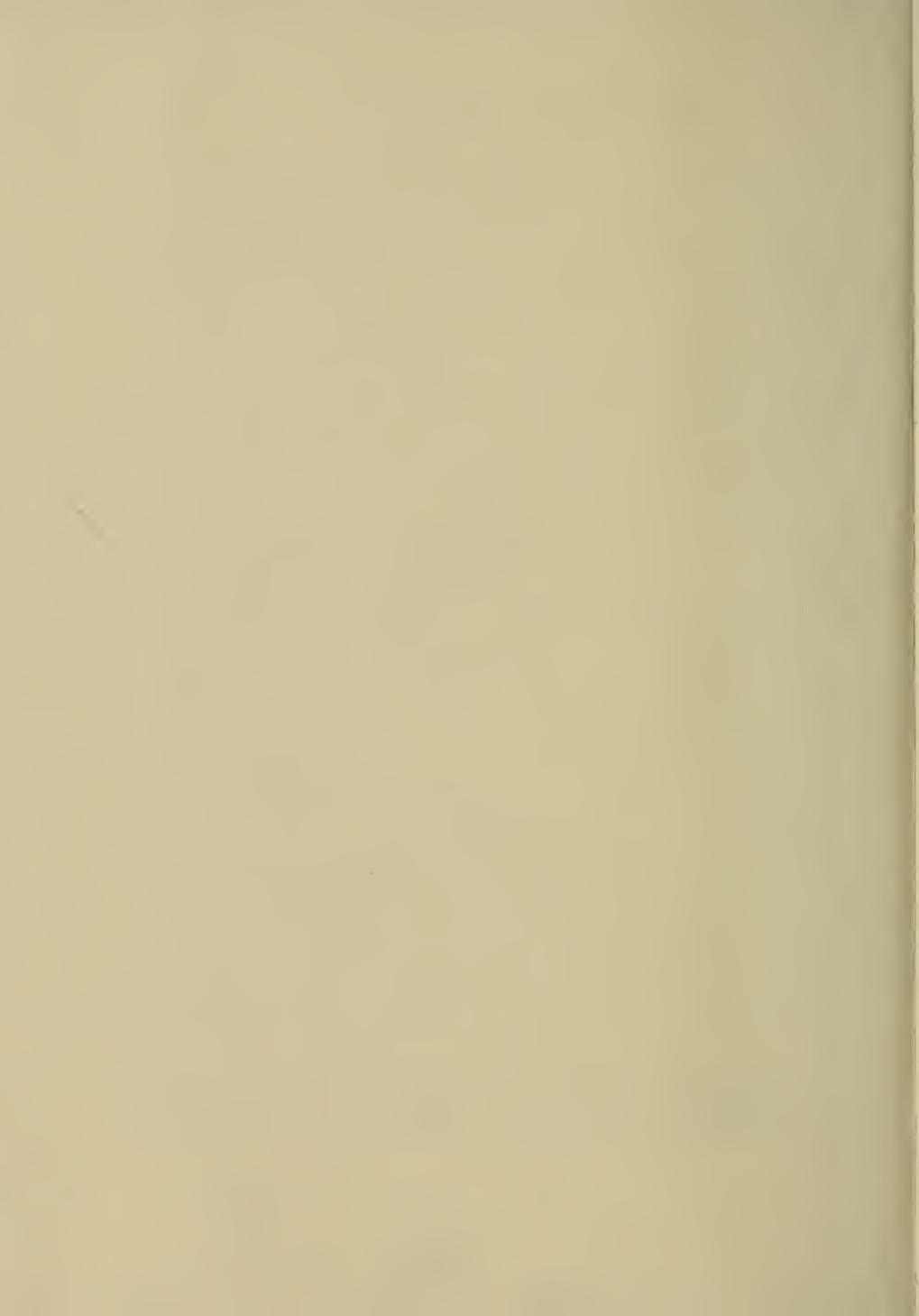
My flesh shall slumber in the ground
Till the last trumpet's joyful sound ;
Then burst the chains with sweet surprise,
And in my Saviour's image rise.

It was a heavenly spot, a heavenly hour.
There seemed to be a responsive voice from
nature. Even the song of the birds had
something in it that was plaintive, as well
as joyful. It was almost impossible, at such
a moment, not to feel a consciousness of
immortality, and the exclamation was ready
to break from every tongue—

VERILY THE RIGHTEOUS HATH HOPE IN HIS
DEATH.

THE END.

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